

THE MCGILL DAILY

VOLUME 83 • NUMBER 77

We are not made for you since 1911

MONDAY, MARCH 9, 1994

girl
on top

special focus on
women's week



Internship Program for Engineering and Science IYES



IBM CANADA Internship Students Needed

POSITION 1: PROGRAMMER ANALYST (MFG 4)
NEW POSTING IBM Toronto, Manufacturing (Don Mills Road, Toronto)

SUGGESTED DISCIPLINES: COMPUTER SCIENCE, COMPUTER, ELECTRICAL ENGINEERING

POSITION 2: SOFTWARE DEVELOPER (LAB 1)
***NEW APPLICANTS** LABORATORY, Don Mills and Eglinton Ave., Toronto)

SUGGESTED DISCIPLINES: COMPUTER SCIENCE, MATHEMATICS, ENGINEERING OR OTHER DEGREE RELATED TO SOFTWARE DEVELOPMENT

APPLICATION DEADLINE: FRIDAY, MARCH 11TH

SUBMISSION: Room 376 or 378 Macdonald Engineering Building

**Note: This position is directed towards new IBM applicants only.*

Instructions for applicants, a timetable and job description are posted on the IYES bulletin boards located: opposite the EUS office; outside the PSEAL library; in the student common room of the Physics building; McConnell third floor.

For additional information please call Catherine Gerols at 398-8100.

Sex in the Media

A discussion on Pornography & Censorship

A showing of the film "Not a Love Story: A Film About Pornography," followed by a discussion panel including:

- Jacques Boivin – Co-Founder *Sans Censure*
- Susan Dwyer – Professor of Philosophy, McGill
- Dorothy Henault – Producer, "Not a Love Story"
- Berkley Kate – Professor of Communications, McGill
- Emru Townsend – Pornography researcher
- Tom Waugh – Professor of Cinema, Concordia

Monday, March 14, 1994

18h00-21h00 at 855 Sherbrooke St. West, Leacock Building, Room 26

For info call 398-6784. Sponsored by: **THE MCGILL DAILY**

CRUISE JOBS

Students Needed!

Earn up to \$2,000+ per month working for Cruise Ships or Land-Tour Companies. World Travel (Hawaii, Mexico, the Caribbean, etc.). Summer and Full-Time employment available. No exper. necessary. For more information call:



Cruise Employment Services
(206)634-0468 ext.C4005

McGill Cancer Research Ball & Casino

March 12th 1994 at 20h00

World Trade Centre
380 St. Antoine W.

Tickets are \$25.00, available at Sadie's
Formal dress

All proceeds go to the McGill Oncology Department

Post-Graduate Students' Society

REFERENDUM & ELECTIONS

March 16-30

Ballots for a referendum question, as well as Executive elections, will be distributed throughout campus on March 16th and 17th. They must be returned to Thomson House, either in person or through internal campus mail, by **Wednesday, March 30th**. Ballots are also available from the office or the doorperson at Thomson House, 3650 McTavish Street.

The following question has been put to referendum:

Do you agree to contribute to a PGSS Administrated Trust Fund to be set up to provide support and defence for any graduate student at McGill University in distress arising from any violation of his/her rights;

AND

Do you therefore agree to authorize McGill University to collect, on behalf of PGSS, a fee for such a fund of \$2.00 per person, per term (Fall and Winter)?

PLEASE CONSIDER THIS QUESTION AND VOTE BEFORE MARCH 30TH

Come meet the Candidates for PGSS Executive positions

Thursday
March 10th
MacDonald Stewart
Faculty Lounge
4:00pm

Monday
March 14th
Shatner Building
Lobby
11:30am

Tuesday
March 15th
Thomson House
Main Floor
4:30pm

Election Night

Come and get involved in McGill Taiwanese Students' Association's new committee. Show all of your **ambition and dreams...!!!**

THE AVAILABLE POSITIONS ARE:

- President (1)
- External Vice president (1)
- Internal Vice president (1)
- Communication Director (1)
- Publication Director (3)
- Advertising Director (1)
- Social Director (1)
- Cultural Director (1)
- Sports Director (1)
- Treasurer (1)
- Secretary (1)
- Computer Operator (1)
- Photographer (1)

*Anyone who is interested in running for any above position, please contact:

- Karen Huang (932-0251 or Karen@ee470.ee.mcgill.ca)
- Margaret Liao (BGDQ@musicb.mcgill.ca)
- Su-Li Chen (287-7310)

THE DEADLINE TO SUBMIT YOUR NAME:
MARCH 12, 1994

ELECTION DATE: TUESDAY, MARCH 15
TIME: 6:30 PM
PLACE: LEACOCK 232

**Plus: There are lots and lots of foods (Yummy)*

INTERNATIONAL WOMEN'S WEEK SCHEDULE

Wednesday, March 9

• 11:30 am - 5:00 pm The Palestinian Solidarity Committee presents **Palestinian Women's Day in Union 302**. Food, live bands, Debkeh dancing, literature on women's movements in Palestine, and an embroidery display.

• 7:30 pm **Shakti - Women of Colour Collective** and the Women's Union present **International Women's Week keynote speaker Rozena Maart**. Winner of the Journey Prize award in 1992 for the best short story fiction in Canada, Rozena Maart is also a poet, public speaker, and professor at the University of Ottawa. Her work examines issues of identity, popular culture, post-colonialism and the politics of domination. In the Palmer Howard Theatre, McIntyre Medical Building.

• 8:00 pm The English Department presents **Su Friedrich**, an independent feminist/lesbian filmmaker, speaking and showing two films (TBA). In room 129 of the Education Building.

• 8:00 pm The Jewish Women's Project is putting on a coffeehouse featuring **Fitzraven Sky**, who recently performed "The Goddess is a Shopping Bag Lady" at Player's Theatre. Pay-as-you-can. All proceeds will be going to the shelter **Auberge Shalom**. After the performance there will be refreshments. All women are invited. At Hillel, 3460 Stanley.

• 9:00 pm **LBGM** presents the Montreal premiere of a new Canadian film dealing with AIDS: **Zero Patience**. In the Hall Building at Concordia University.

• 9:45 pm The Women's Union and Player's Theatre present "**Caught in the Act**" and "**In the Vanity Mirror**", new dance/performance art conceptualized and choreographed by **Gerry Gradauer**. These pieces juxtapose ideas and action relating to gender, power, alienation, intimacy, and magic. Tickets are \$3 for members and \$7 for non-members. Proceeds to the Native Women's Shelter. At Player's Theatre, Union Third Floor.

Thursday, March 10

• 4:00 pm The Jewish Women's Project presents **Arna Poupko** who will speak on "The Jewish Woman's Unique Perspective". All welcome. In the library of Hillel House. 3460 Stanley.

• 6:00 pm The Young Socialists Club is holding a public meeting about **The Fight For Women's Liberation: A Working Class Perspective**. Union 302.

• 6:30 - 10:00 pm The Women's Union presents the final day of a three day **Feminist Video Festival**. Union 425/426

• 6:30 pm **Khush (Pratibha Parmar, U.S., 1991, 24 min, video)**. A documentary study of South Asian gays and lesbians in Britain, North America and India. They speak about isolation, solidarity and 'khush' — which means ecstatic pleasure in Urdu.

• 7:00 pm **A Place of Rage (Pratibha Parmar, U.S., 1991, 52 min, video)**. A celebration of African-American women and their achievements. Featuring interviews with **Angela Davis**, **June Jordan** (reading her own poetry) and **Alice Walker**.

• 8:00 pm **The Complete Works of Sadie Benning (U.S., 1989-1991, 68 min, video)**. Made with a toy camera, these are funny, frank discussions of growing up lesbian in America.

If Every Girl Had A Diary (6 min)

Me and Rubyfruit (4 min)

Living Inside (4 min)

New Year (4 min)

A Place Called Lovely (20 min)

Welcome To Normal (19 min)

Jollies (11 min)

• 9:30 pm **Coffee Colored Children (Ngozi Onwurah, U.S., 1988, 15 min, video)**.

An unsettling account of the experience of children of mixed racial heritage with a focus on the internalization of racism and the struggle for self-definition.

• 9:45 pm The Women's Union and Player's Theatre present "**Caught in the Act**" and "**In the Vanity Mirror**", new dance/performance art conceptualized and choreographed by **Gerry Gradauer**. These pieces juxtapose ideas and action relating to gender, power, alienation, intimacy, and magic. Tickets are \$3 for members and \$7 for non-members. Proceeds to the Native Women's Shelter. At Player's Theatre, Union Third Floor.

Friday March 11

• 1:00 pm - 3:00 pm The International Relations Society is hosting a film and discussion on **Women in Bosnia**. Union 310.

• 3:00 pm - 5:00 pm The McGill Centre For Research and Teaching on Women and the Department of Sociology present **Jane Jensen**, pro-

fessor of Political Science (co-editor of **Feminization of the Labour Force**) will speak on "**Post-Fordist Restructuring: Consequences for Women's Employment**". Leacock 738.

• 8:00 pm on - **ACOUSTICA**, a festival of new Canadian female acoustic musicians is being held at the Jailhouse Rock, 30 Mont-Royal Ouest. **Veda Hille**, **MoField**, **Jalouzi**, **Trace Sitter**, **Priya Thomas**, and comedienne **Elvira Kurt** will be featured. Tickets are \$8 in advance (at the International Women's Week table in the Union lobby), or \$10 at the door. A portion of all proceeds will be going to the Centre for Women and AIDS

Saturday March 12

• all night The Women's Union and Shakti-Women of Colour Collective host a dance in celebration of **International Women's Week**. **Faith Nolan**, featured in the film **Long Time Coming** by **Dionne Brand** (see Tuesday's Listings) will be performing. Tickets are \$3 in advance and \$4 at the door. Doors open at 8:00. Beer, music, and dancing. All welcome.

During the Week

• The Women's Union will have a table on the main floor of the Union Building from 10:00 am - 5:00 pm all week. Tickets to most of the events will be sold, as will T-shirts, Heridan, and birth control. Schedules and more information also available here.

• The **Stop the Whitewash Campaign** will be tabling on the main floor of the Union Building, and will have information on women and the environment and safer feminine hygiene products.

• The **Pathfinder Bookstore** will have a literature table all day on March 9 and 10 on the main floor of the Union Building. 15-20% off on all women's issues titles.

• **How Do I Sound?** is an audio series presented by women on issues of gender, race, and sexuality. The series will be broadcast in three 1 hour segments on CKUT 90.3 FM during International Women's Week: Monday 7 from 9-10 pm, Wednesday 9 from 6-7 pm, and Thursday 10 from 9-10 pm.

All events are open to both men and women unless otherwise indicated. All events are free unless otherwise indicated.

COMMENT



And then I was a woman

It was all about success. Make it to the top. Get the marks, the prizes and the prestige.

It was all about power. Subvert the white-male structure. Smash the glass ceiling. Stun them with your intellect.

And it was all about respect. Be strong, be confident, be bold. Then you'll be a woman. A woman of the 1990's, with an education, a past and a future.

But am I?

In contemporary feminism we hear a dual refrain — the inspiring, revolutionary chants, and the mournful song of defeat.

In the university world, the war songs go something like this: "Feminism in this ivory tower, this citadel of peace and good will, lauds the language of neutrality, challenges the power structures in our social roles, and breaks down the barriers to equality and freedom" — well, almost.

Or like this: "Through feminism we have redefined the norms, pulled ourselves out of the pit of inequality, and entered the public arena on equal footing" — maybe, in a manner of speaking.

Yet this discourse of commonality and struggle has its own pitfalls and quagmires — the shield of victimization, the language which masks us, and the "new social roles" which only recarpet the old. The negative slant of the women's movement today comes from a preoccupation with the battles yet to fight and the barriers yet to surmount.

Feminism is far more than a reversal of the male system, or a simple thrust for equality. What is so glorious and radical about the whole movement is its reformulation of the virtues worth striving for.

The potential of the ideology rests in the new type of rules it envisions. Rather than obsessively defining absolutes, or making common experiences into moral laws, feminism can create a more subtle, yet much more powerful social ideal. By only describing what is "bad" or "wrong", individual experience is reduced to a simple scenario. Rules which capture the essence of what we want to become, women with dignity and integrity, will be the most "empowering".

Being a woman of the '90s will be significant when we as a community, as a society, and as a people can appreciate the new and valuable perspective women have to offer.

It is easier to fight against "the enemy", than it is to articulate something new. Feminism today is too often caught in the dogmatism or the lingo of defeat, a factor which threatens to undermine what we can really achieve.

So we deconstruct feminism itself, and ask: where do we go from here? In this issue of the *Daily* — we look forward.

kristen boon

SINCE 1911
Vol. 83 No. 77

All contents ©1994 Daily Publications Society. All rights reserved. The content of this newspaper is the responsibility of the McGill Daily and does not necessarily represent the views of McGill University or the Students' Society of McGill University. Products or companies advertised in this newspaper are not necessarily endorsed by the Daily staff. Printed by Interhaus Developments Inc., Montréal, Québec. The Daily is a founding member of Canadian University Press, Presse étudiante du Québec, Publi-Peq and CampusPlus. Printed on 20% recycled paper. ISSN 1192-4608

Editorial Offices:
3480 McTavish St., Montréal, Qc.,
room B-03, H3A 1X9

Business & Advertising Office:
3480 McTavish St., Montréal, Qc.,
room B-17, H3A 1X9

editorial: (514) 398-6784
business/advertising: (514) 398-6790
fax: (514) 398-8318

co-ordinating editor: Dave Ley
co-ordinating news editor: Kristin Andrews
news editors: Liz Unno, Damien Stodola
culture editors: Melanie Newton, Pat Harewood
features editor: Dave Austin
science editor:
layout & design co-ordinators:
Kristen Peterson, Jason Ridgley
daily français: Vannina Maestracci
photo editor: Marie-Louise Gariépy
liaison editor: Zack Taylor
sports editor: Hasan Karrar

Issue Coordinator: Kristen Boon
Contributors: Chris Sheridan, Susan Roop, Robin Perelle, Alisa Apostle, Nora Lusterio, Sarah Hinners, Taya Talukdar, Derek Fung, Toaster Revoy, Zoreen Nuraney, Farah Bhimani, Jeanna Steele, Nicholas Doyon, Sita Kumar, Gwyn Wansborough, Alex Mathias, Thomas White, Max Francisco, Chris Midgley, William Worth, Alex Carrasco, Eugenia Xenos

business manager: Marian Schrier
assistant business manager: Jo-Anne Pickel
advertising managers: Boris Shedov, Letty Matteo
advertising layout & design: Robert Costain

Literacy & Feminism

Reading between the lines

by Eugenia Xenos

The idea that literacy is a feminist issue may not be a revelation to many, but when a group of feminist literacy workers got together at a literacy conference in 1992, at least one wrote afterwards "My impressions are the conference used literacy dollars to promote feminist views."

Is there a connection between literacy and feminism? When up to 95 percent of literacy workers are women, when virtually no one has studied who literacy workers are, or what work they perform, when this type of work is underpaid and undervalued, when woman learners are often mothers who had to drop out of school to care for their children, the answer is self-evident.

"One of the reasons that marginalized people stay marginalized is because of education. Many marginalized people tend to not have access to the services and other institutions that the rest of the population does, and so literacy becomes very much a feminist issue," says Helen Thundercloud, a Winnipeg cross-cultural consultant who also attended the conference at the University of British Columbia.

"We, as feminists, know that one of our problems has been our own marginalization," added Thundercloud.

The original conference brought together 80 women involved in the adult literacy field from across Canada and was the birthplace of the Feminist Literacy Workers Network (FLWN). Learners, tutors, administrators and researchers attended. About five of them were francophones.

With anglo and francophone branches, the Network aims to be a national voice for women's literacy, promote feminist analysis through non-sexist, non-racist, non-ableist resource material, language and imagery and improve the work conditions of FLWN members.

It also wants to support woman learners, promote feminist literacy research on topics such as women's ways of learning, violence against women, and feminism across cultures and classes, and look into forming a union.

Seeing the connections

A booklet describing the need for FLWN says "Many women feel silenced in literacy programs when they suggest program changes or attempt to put woman-positive programs and events into place. They are often afraid to identify themselves as feminists, and experience negative feedback from colleagues, administrators, students and volunteers."

Mary Breen, who is involved with the anglophone FLWN and works out of Toronto, says there is a reason why the women explicitly chose to

use the often-loaded word, "feminist," in the title of the new network.

"We are feminists because a lot of us who are doing literacy work of one kind or another see the connection between literacy issues and other issues — and so does feminism."

Breen explains: "A lot of the issues that feminism has addressed over the years, like women's isolation, women in poverty, and access to education are the same things that we have to deal with every day in literacy work. Trying to train women to be literate can't be done without first addressing all those other issues. It can't be done in isolation."

She says there was much debate over whether to use the word, and many women worried that it would alienate people. However, they decided that "feminist" best represented who they were and what they were trying to do.

"But we're not just interested in how we can apply feminist practice, and certainly not about how we can make converts. A big part of what we're doing is trying to support each other as feminist literacy workers." So far, there are about 120 women on the network.

Hélène Blais, the FLWN francophone representative in Montréal, says the difference between a feminist literacy worker and the "average" literacy worker is that "there is a sensitivity towards problems that are particular to women. When you have that feminist dimension, it makes you take different action than if you were in a milieu where there was not a distinction made for helping women."

Although Blais is a literacy worker herself, she is not working as one right now because she cannot afford to be a volunteer. She has children to support and needs a paying job.

Marginalization of women's literacy issues

Helen Thundercloud, a Winnipeg cross-cultural consultant, says "the tragedy is that women don't get paid (or paid well) for their work. This relates to power issues. We find it's usually white males who are in power, and they're not especially interested in the fact that there are a lot of marginalized people and women for whom literacy is a real problem."

Literacy workers have never been studied as a group, says Betty-Ann Lloyd, a researcher in adult literacy in Halifax. "But experience tells us that literacy workers are primarily women from frontline caretaking kinds of jobs. In programs that tend to be unionized or are run through school boards, there are a higher proportion of men (about 25 per cent) than in community-based, volunteer programs (about 5 per cent)."

She says most people under 45 have basic literacy skills, unless they

are disabled. "Women usually leave school to take care of their kids, and so they have some basic skills. But if they change jobs, or do something different, they can go from being 'literate' to 'illiterate' overnight, and may need to upgrade their skills."

Government statistics show that 25 to 40 percent of women want some form of academic upgrading, Lloyd says.

Peggy Holt, a literacy worker at the New Brunswick Community College in Fredericton, addresses the fact that some people say just as many men need literacy upgrading.

"In my experience, it is women who haven't had an opportunity to have literacy. And even when the numbers of men and women in literacy classes are almost equal, men tend to be mostly single and young and don't seem to need the same support systems women do."

Holt did her thesis on why women discontinue academic upgrading. "I realized that when women dropped out, it also meant their children lost an opportunity for a new life. If you can get one woman out, you can also get a whole family."

For Holt, it was also a "personal thing. I am a 'survivor,' and feel a need to help other women get their education because I want them to survive also."

She develops a lot of her own materials to make them pertinent to learners' experiences, and is applying to be one of 15 women who will work on a book about literacy practices and exercises to do with students, organized by the Canadian Council on Learning Opportunities for Women (CCLOW).

Battling the isolation

Aisla Thomson from the CCLOW says that women wanted the conference and the network because "women are feeling very isolated in their work. There were no umbrella organizations that represented literacy workers where there could be a dialogue and exchange about issues of importance to women. It was almost like going back to the early consciousness-raising that happened in the late 60s."

In *From Margin to Center*, American feminist author bell hooks writes: "If, in a single year, women stopped spending thousands of dollars to organize conferences that are attended by only a select group of individuals, the goal of that year could be mass outreach in every state, with the in-

tention of taking feminism out of the university and into the streets and houses of this society."

There is an element of truth in this statement, Thundercloud says.

"When we look at people who go to conferences, it ain't people who we are trying to 'educate.' Those people stay at home, living their lives, while others of a different status go to study the problem."

"And I can speak from the perspective of being an Aboriginal. Indian Affairs has been running our lives for more than 100 years. They get together and say, 'This is the problem with our Native people, and these are the measures we will take to make it better.' And so it can go with literacy workers," she said.

Still, Thundercloud says it is important to have literacy conferences. "The exchange of ideas is important. But we also have to find other ways of getting together so that literacy workers don't come back and say, 'This is what we learned, and this is what we will do to you.'"

Breen says, though, that "sometimes we just want to talk to each other, for starters."

"Most women at the conference in 1992 found it empowering. We did it in a very feminist, circular, non-linear way. We had no speakers,

"When we look at people who go to conferences, it ain't people who we are trying to 'educate.' Those people stay at home, living their lives."

Helen Thundercloud

no experts, or facilitators even, for much of it. We just had talking circles around different questions."

Still, some participants wrote later that they felt marginalized in relation to the other women: "Coming from a small community, I felt the conference pertained to the larger cities."

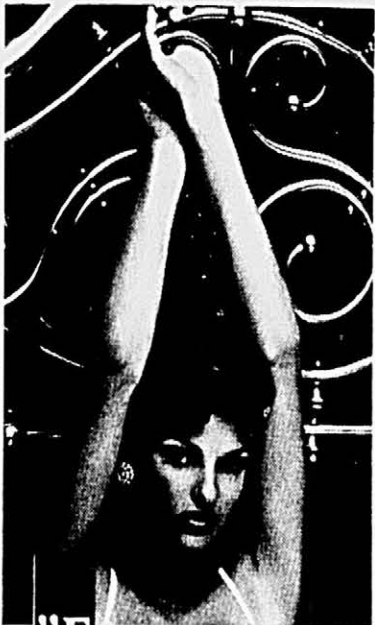
Currently, there are six "Wandering Notebooks" circulating around the country. The idea is to provide a forum for women involved in literacy to share their thoughts, experiences and stories about the issue, to be published later.

FLWN is hoping to organize a second conference in the next few months, possibly in Montréal. For more information, contact Mary Breen at 416-604-7726, or leave a message for Hélène Blais at the YWCA Literacy Centre at 866-9941, ex. 278.

Find the real you

by Zoreen Nuraney
and Farah Bhimani

Runway models as role models



"Find the Real You!" The Media makes this sound so easy, and many women are influenced by the false simplicity that this statement implies. Can we use the models and images presented in these magazines as role models? Are we being fair to ourselves by trying to attain what these models have?

The age when females become conscious of their bodies, their identity and the environment around them is also the time when magazines begin to cover bedroom floors. From Young Miss, Seventeen, Teen and Sassy, these magazines target the early teen age group in an important formative time.

Girls are vulnerable to a mass media that spends millions to create "perfect" models, and that preaches "success" in the image of these covergirls.

But succeed in what? Titles range from: "Find the Real You", "Do

you like yourself?", "Why you need to change your look", "Are you fun to hang out with?", and "What type is attracted to you?"

The Western media cakes their runway models with powder and pumps to portray, ironically enough, role models. Yet these role models represent a strange image of beauty. While others are trained to love the bodies of super models, the models themselves may not love their own.

What and who is "cool" and "in" is defined by the fashion industry. Models are depicted as perfect heterosexual women with ideal bodies, clothes and lifestyles. Yet such an unrealistic lifestyle bars real women from reaching this image.

And where do coloured women fit in? These white models still represent the majority of the "role models" in magazines. There is no place in these for a coloured definition of beautiful. Of course this means that coloured women really aren't pretty enough to be in these magazines, right? It is exactly this attitude that coloured women's egos must face, which inevitably reduces their self-image.

Magazines have more power to set trends, develop personalities, and define role models than we give them credit for. Even though we are intelligent adults who can "critically read" print media, we seldom see the positive dimension of a woman's image.

"Role models" set the standards that our society uses to define success. So, is there a solution? Use the lipstick that best highlights your skin tone, and you'll be fine.

Body building 101



1. Tease hair until bangs blend in with 4 1/4 elevation. Come on girl, all it takes is hair spray and patience!
2. Earrings must weigh down the earlobe to line up with bottom lip. This extends your jaw line and gives the illusion of a longer neck. If they get too heavy, take lots of deep breaths.
3. Collar bone protrudes to reveal 2 lobes, known popularly as the "Skeletal" look.
4. Push-up bra provides the desired size of 34C. Hint: Tape nipples together to enhance cleavage.
5. Squeeze your waist into that 26" band that you've always wanted. Don't get discouraged, just get your friends to help you. Be creative, because this part is crucial to get that cute boy you've been eyeing.
6. "Boom-Boom" Hips: The trick is not to have too much of the "Boom-Boom" otherwise you'll end up having "Flab-Flab".
7. Lipo-Suction is the quickest way to reduce those inner thighs girls. (For consultation, call 1-800-VACUME-ME)

tube talk



pick how you wear down your lipstick and find out about your personality

Pointed on one side: You thrive on order and care what others think.	Flat: You are practical and aren't overly concerned with appearances.	Round: You know your own mind and don't just do what you're told.	Pointed on both sides: You play fair and never go to extremes.
--	--	--	--

Out of sight, out of mind?

Magazines help to construct our social ideals of the right physical image. Unfortunately teenage girls are most prone to assimilating to the norm, as opposed to rebelling which would create more dissonance in their own mind. This goal of perfect beauty is unattainable, and becomes more of an obsession than a healthy guideline.

Even though we realize the model's lifestyle is illusory, it becomes integrated into our own personal expectations. Many young women choose an identity so beyond reality, that they set themselves

up for disappointments. This extreme insecurity can lead to an identity crisis and in turn have fatal results.

The upside can argue that magazines provide an outline for what women should strive for. They give explicit examples of personal situations that young women can associate with. Yet to fit in requires sacrifice. The mind is vulnerable to criticism, and can be drastically affected without strong self identity. It also helps to pick up a magazine and cut up the models you hate! Everyone needs to release anger some times!



Naomi Campbell

Exotic? only if she is black, East Asian, South-East Asia...Anything but White!

Exotic

#1: "How was that party last night?"
#2: "Oh... it was amazing. I met the most INCREDIBLE looking woman!"

#1: "Oh Yeah? What'd she look like?"
#2: "She had this long dark hair, with mysterious black eyes... WOW! Oh, and her skin was so dark and flawless. She was just... just...exotic!"

Sound familiar? Coloured women must confront this conception of coloured beauty. The idea of being "exotic" has created a new realm of tokenism in the fashion industry. Why does having a differ-

ent colour of skin necessarily depict this exotic image?

By definition, exotic means foreign, strangely beautiful and enticing. So, on the one hand, we, coloured women are being identified as possessing strange beauty, one that is out of the norm. This attitude of difference mirrors a tourist admiring an unusual monument! "Wow! That looks so cool!" It implies that although our beauty does differ from white women, it may not be accepted by society as a whole because it is being classified separately.

Not every tourist will look at the monument when they go by. This puts a barrier between white and coloured women; both have their own category they are responsible for filling, but not everyone accepts the division.

On the other hand, exotic is defined as enticing. Now, it is not clear if this is a compliment or not. It would be great to receive the comment of looking "exotic", but not for the sole reason that our skin is not white. Has someone white been called "exotic"?

Riot Grrrl spins off Overthrow cockrock...

by Tien Lee

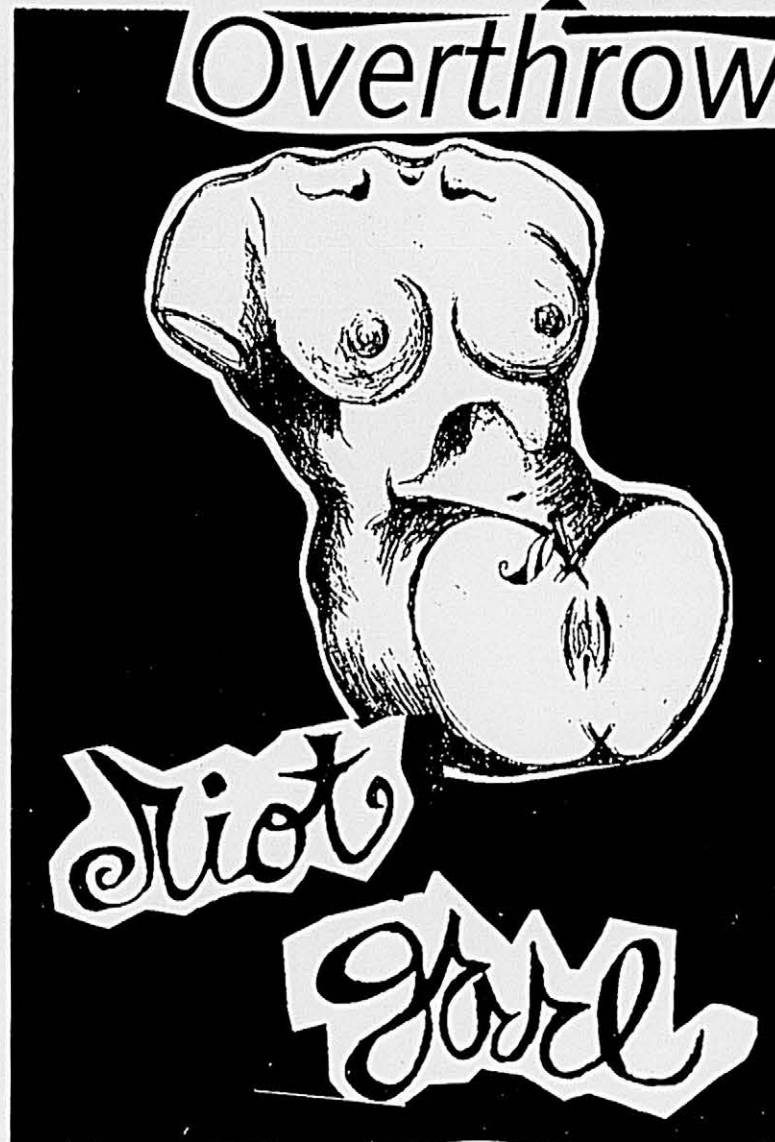
Riot Grrrl: band name, brand name, sordid comic series? Guess again. Typo, spelling error? Not on your apathetic life.

It started out as a group of femmes getting together to talk about how annoying it was for them to get shoved behind all the men at rock concerts because they weren't as aggressive. "Overthrow Cockrock and Idolize Your Girlfriend" (RG NYC chapter).

Other women began to relate to their frustrations, and started meeting regularly to talk about — "Many of the things Riot Grrrl NYC does cannot be commodified or packaged into bite size tasty morsels. Raising a woman's self worth and creating positive girl energy are beyond consumerism" (RG NYC).

Enter Riot Grrrls in DC, New York, Olympia (who knows which came first?). Then articles about the riot grrrls in the jaws of *Spin*, *Sassy*, and major rock publications, chewing away at these little sweethearts. But all that was written about the women at the RG Convention in '92 was their unshaven legs, their short boy-ish hair, their flowery dresses and combat boots. Trivialization. Co-optation.

Now there are Riot Grrrl "chapters" all over the U.S. and even traces of one in Vancouver. A sentiment of anger and support for women's individual and collective projects seem to be the only consistent elements. Many women involved have a strong Slant toward a realm of music which can clumsily be labeled punk rock for it's do-it-yourself, in-her-face attitude. Riot Grrrl is "putting the punk back into feminism, and feminism into punk" (Liberty chapter).



Even if some of the original women no longer associate themselves with the term Riot Grrrl, fanzines have continued to fuel the grrrl revolution. What's neat about zines is that they serve as a literate and creative space to communicate thoughts to girls (and women, and boys, and men if you like) all over. And they evade the power-mess of publishing, copyrighting, property and ownership which can delay the formation of networks.

So what now of the line of angry girls that could be truly threatening and revolutionary... [which is] supposedly about girl support and girl love (May and Erika)? Well there's Riot Grrrl Press in DC, a consolidated publication of fanzines, labels, videos, art, and news made by women throughout the US and Canada.

Grrrl spin-offs, similar sentiments? A group called Strong Women in Music recently formed in New York which organizes performances with bands, spoken word, and performance art. In venues everywhere, musicians who are female invite women to move toward the stage to avoid getting marginalized to the sides or back. Even Toronto's now-closed Niagara Café run by Melanie Kaye from Smear encouraged female artists into its style space.

The everyday creations that women identify and acknowledge, both individually and collectively are the victories that make up Riot

Grrrl.

Riot Grrrl Omaha is planning a girl power convention for this summer for girls to share ideas and empowerment. Write to: Riot Grrrl Omaha, c/o Ann, 152 N 33rd St, #C, Omaha, NE 68131 or phone (402) 342-9027. Riot Grrrl New York: Stuyvesant Station, P.O. Box 1320, New York, NY 10009—phone # (212) 875-7039. Riot Grrrl Press: P.O. Box 73308, Washington, DC 20009. Riot Grrrl Vancouver: P.O. Box 1457, Station A, Vancouver V6C 2P7.

...idolize your girlfriend.

Women's radio makes waves in Montréal

by Chris Sheridan

While women's voices have been largely ignored on mainstream bands, there seems to be no shortage of female voices on the alternate air waves.

"The reason why I'm on...is for my women listeners. In particular, women who are at home listening to the radio," says Christine Taylor of Kanehsatake radio's *Midday*. "I think that, as a minority, it's good that there are more and more women [on the radio]."

Taylor, like many Mohawk women, has been on the air for a number of years, doing everything from traffic reports to news and music. "I know it's important to have women on the radio to have a female perspective on a lot of things."

Taylor adds that women's voices are important in Mohawk society because aboriginal women, "are the cornerstone."

According to Taylor, this is the principle reason why women are actively involved in the station. "Our station manager is female. The bulk of our administration staff is female and...I think we're pretty strong here when it comes to female representation."

Lauren McCallum thinks more women are moving into radio programming, particularly within the alternative media. McCallum is a disc jockey with Concordia's CFLI. "I'm in the journalism program [at Concordia] and the majority of students in the program are women," she says.

"So, obviously they [radio stations] are going to have to hire women in the future."

McCallum thinks the feminist movement has had a lot to do with the increase in women's voices on the radio. In addition, fifty per cent of the listening audience tends to be women.

Minelle D'Souza, a member of the *Hersay* collective at McGill's CKUT agrees, adding there also needs to be a rise in women of colour on the radio.

"There needs to be more participation of people of colour in the media because these kinds of communication [radio] affect us [people of colour] and the way we're perceived," says D'Souza.

Alexandra Philotete is part of the Haitian women's collective at CINQ. She stresses the need for more black women's voices on the radio. Her show, *Paroles de femmes*, "is a way to help women [in the Haitian community] better understand how the Canadian system works."

"Sometimes we will invite women who have succeeded in the Canadian community because we want black women to understand that there are ways you can succeed," Philotete points out.

For her, radio is an important medium of communication, particularly in the Haitian community. "A lot of the [Haitian] women...hardly know how to read or have had very little schooling," says Philotete. "With

the radio...it gives us the opportunity to reach out to more women."

Laura Yaros, of CINQ's *Matrix*, believes that lesbians are also "extremely under-represented in the media."

"For me, as a lesbian, it's very important...to see myself represented in the world," adds Yaros.

Even within the context of the alternative media, however, Yaros points out that women's voices are still somewhat inaudible. Since volunteering at CINQ in 1981, she has seen, "most of the programming done by men." For this reason, Yaros says women-centred programming is "unique."

At the Université de Montréal's CISM, women also play a large role in the running of the largest student-oriented French language radio station in North America. Natalie Villeneuve, who hosts a Sunday afternoon show called *Deux femmes en art*, also thinks attitudes are changing. "The presence of women in radio is important to invalidate misogynist attitudes regarding their capacity to do this profession," she says.

Like many women, Villeneuve feels there are more opportunities for women on the radio as opposed to television. "It is easier for a woman to have a long career in radio than in television where the appearance is important and wrinkles are synonymous with unemployment."

Louise Boisvant of CINQ's *Paroles de femmes* thinks the solution is

for women to form "collectives", particularly "inter-cultural" ones. "We can talk about black women's history. We can talk about the woman from Bosnia. We don't have to deny the difference," adds Boisvant.

"We have to use the media...to link us [women]," she says. "It [radio] is a way for women to use [communication] as a way of empowerment and social change."

Find the women on your dial

Saturday • 9-11h, CISM 89.3, *Flash Sexualité* -featuring Samantha Gadbois (French). 10h30-11h, CINQ 102.3 FM, *Matrix*-feminist community radio show featuring women's voices on political, cultural, social events (English). 14h30-15h, CINQ 102.3 FM, *Our Sisters' Place*-feminist programming (English). 17h-17h30, CINQ 102.3 FM, *Paroles de femmes*-Haitian women's programming (Creole and French).

Sunday • 17:00-18:00, CISM 89.3 FM, *Deux femmes en art*-programme looks at youth theatre in Montreal (French). 18:00-21:00, CISM 89.3 FM, *AM sur le FM*-alternative pop music featuring voice of Anne-Marie Bercier (French).

Monday • 11h-12h, CKUT 90.3 FM, *Twisting Tongues*-women of colour speak on international issues (English). 15h-17h, CKUT 90.3 FM, *Cuts*-women-centred programming (English). 19h-20h, CKUT 90.3 FM, *Dykes on Mykes*-lesbian perspectives (English).

Tuesday • 16h-17h, CINQ 102.3 FM, *Carrefour de femmes*-feminist programming (French). 18h-19h, CISM 89.3 FM, *Métropole*-program featuring voice of Claudia Morissette (French).

Wednesday • 18h-19h, CKUT 90.3 FM, *Hersay*-feminist perspectives (English). 19h-20h, CISM 89.3 FM, *Concorde Dance*-featuring Ann Frenette (French).

Plus • 9h-12h everyday, Kanehsatake Radio 101.7 FM, *Midday*-aboriginal and Canadian news, politics, culture with Christine Taylor (English). 13h-14h everyday, Kanehsatake Radio 101.7 FM, *One o'clock Jump*-music from 50s, 60s, and 70s featuring Christine Taylor (English). Once a month: CINQ 102.3 FM, *Parolas de Mujeres*-feminist programming (Spanish).

Views of Nature and Gender Inseparable

"When women suffer through both social domination and the domination of nature, most of life on this planet suffers and is threatened as well."

— Ynestra King, (eco-feminist).

by Sarah Hanners

AN INCREASING NUMBER of activists and writers are maintaining that feminism and the environmental movement are not distinct but are inseparable in terms of their goals. This blending of two of the major movements of the 1960's and '70's has given us the rapidly growing body of thought known as eco-feminism which proposes a new set of social values based on respect for all living things.

Both movements have as a goal the fundamental re-organization of society on the basis for greater equality of the sexes and on the ecological idea that human life is deeply interconnected with the well-being of all other species on the planet.

According to environmental writer Nancy Jack Todd, "...ecofeminism posits as a given that industrial cultures are predicated upon the subjugation of both women and nature."

Ecofeminist Judith Plant says that "An understanding of how and why women have been subjugated by patriarchy is absolutely fundamental to any rebuilding of human society."

Western society and religion have for centuries seen both women and nature as subject to "man". The Greeks revered that which was of the mind and associated the mind with men. The female was associated with the body and with earthly things and thus, being seen as contrary to the purity of thought and logic, women and nature were called inferior and impure.

With Christianity and original sin, this view gained strength and the scientific revolution placed nature as well under male, or human, domination. Women who attempted to retain some power over their own lives and bodies and who retained traditional beliefs about na-

ture were branded as witches and killed or exiled.

Thus the struggle for women's rights and for the "liberation of the earth" are united in their protest against the beliefs and practices that see the human male as the dominant organism on the planet and science as the only way of relating to the natural world.

There is often a misconception that feminism is anti-male. Feminism of course has a different meaning for everyone, but I would instead suggest that it is anti-establishment, for it seeks to change the system and in so doing bridge the gap between men and women for the benefit of both.

Ecofeminism does not dismiss science or rational thought; rather it works to incorporate it into a more wholistic system that does not exclude or put down other aspects of the human experience. Ynestra King has written that the goal of

ecofeminism is "a different kind of culture and politics that would integrate intuitive, spiritual, and rational forms of knowledge, embracing both science and magic insofar as they enable us to transform the nature-culture distinction and to envision and create a free, ecological society."

Ecofeminists do not deny the qualities that tradition has associated with women, such as sensitivity, caring, and the physical world. They merely ask that these qualities be accepted as natural and valued in all people as much as are scientific learning and the ability to make money.

When respect for women and what they represent has been achieved, a similar respect for the natural environment will easily follow and likewise, when we learn to see ourselves as merely a part of the biosphere, women will have become an equal part of humanity.

tural backgrounds. In an attempt to rediscover ourselves, many women of colour are redefining their feminism.

Often, and to a large extent, we have had to unlearn Western values and thoughts which have set up a theory of feminism that is foreign to our experiences as women of colour in North America. Women of colour are not only struggling against patriarchy and misogyny, but must survive in a racist, classist, sexist and lesbophobic world as well.

Our feminism involves the equal treatment of all persons. Our feminism recognizes the need for an autonomous space for all peoples of colour. Our feminism is self-asserting, as we emphasize the subjectiv-

Where do men fit in?

SEXISM. FEMINISM. So what do you think mister? What are you going to do about it? Before answering these questions, take note of the fact that we live in a patriarchal society, one based on the exercise of male power. This reality comes through in sexism; destructive, degrading and discriminatory acts and attitudes towards women. These acts include rape, battering, sexual harassment, pornography, feminine stereotypes, (in education, advertising, and in the media), lack of daycare services, lower salaries and the refusal to share and recognize housework.

Due to their privileged status, men have rarely openly and collectively confronted sexism. Don't these guys have a mother, a sister, a daughter, an aunt or a girlfriend? Don't these men realize that women's lives are often lived without justice? Perhaps this has been taken for granted.

Well, what are you going to do? Here are your alternatives:

You can remain ignorant and pretend all is well, yet by doing so you are contributing to sexism, and you are accepting patriarchy (if that makes you feel guilty, it should.)

You can become hateful and join the male lobbyists (AKA masculinists or the men's movement) and attack the funding process for women's shelters, blame murders on feminists, fuel male anger, dismiss is-

sues by claiming that most murder victims are male (of course not specifying the sex of the victimizer), deny the existence of rape, complain that men are victims of false allegations, rub elbows with specialized lawyers, push the traditional rape myths, propose to replace women's shelters by low security resource centres for assaulters, make intimidating and threatening telephone calls to feminists, deny sexual harassment, fuel media activities against affirmative action, and maybe get naked and play bongos with your so called "warrior" buddies.

If you have reasoned about this a little more carefully, you will most likely go with the third alternative; consider the real facts, put down your defense and become accountable. You can do this by helping the feminist movement fight for justice; deconstruct patriarchy and all other forms of discrimination. There are few men who choose this path however, therefore the resources are limited. Montreal Men Against Sexism however, is one group that takes part in pro-feminist activities.

MMAS is a group of six ordinary men, aged 23-47, mostly lower/middle class university educated. They meet every three weeks for three hours of information and task sharing. Members are encouraged to take on a project, and involve others.

Current projects include raising up to \$1000 for the Quebec Coalition of Shelters by selling pens with the name and address of MMAS engraved on them, and infiltrating, monitoring and blowing the whistle on men's rights think tanks, to help local women's centres. We also consult with feminist students at UQAM, encourage men to write pressure letters for the release of women jailed for having murdered their abusive husbands or boyfriends, and translate and circulate feminist writings on the aggressive lobbying by the porn industry. MMAS has written an article on the Spurts Illustrated protest, and will participate in an upcoming university discussion entitled "Playboy made a man out of me".

If you are ready to DO (rather than just think) something subtle or even radical against sexism, contact MMAS at 282-3966, 563-4428, 526-6576, or 931-5241.

MMAS is a non-profit collective.
—Nicolas Doyon, member of MMAS

Speaking for ourselves

by Minelle D'Souza, Sita Kumar and Katrina Abarcar

THE FEMINISM OF women of colour is as diverse as the women who embrace it. It is no secret that women of colour in North America have not been included in the Western women's feminist movement, either in the past or in the present.

The feminism of world majority women does not take on one definition. Speaking for ourselves here in North America, women of colour are caught between living in a Western world where we do not fit the mold of feminism, and in a world in which we are alienated from the feminism of our own cul-

Jumpstart my heart

Women in the field of automotive mechanics

by Alisa Apostle
& Nora Lusterio

Car t



Kim Lesley,
Female
Mechanic
(photographed
by Tony Revoy)

TO PARAPHRASE Shakespeare, a manhole by any other name would smell no sweeter. Life in the Trades - not construction this time, but auto mechanics - can be a smelly business.

While almost 20 per cent of men who work hold jobs in the precision production and repair industries, only 2.3 per cent of working women

do the same kind of work. When women do break into auto repair, they're often drastically underpaid for their work. In 1985, 1,830 women mechanics in Canada made an average of 25 per cent less for the same work as their 147,781 male counterparts.

There are, of course, advantages to working as an auto mechanic.

Despite the wage differential, a skilled trade pays even women twice as much as a traditional women's white-collar job. Not to mention that your engine will run as smooth as butter, and you can tell those cheeky thieving mechanics where to shove their lugnuts.

So girls, what's a little sexism? Apparently not enough to stop Kim

Leslie, one of Montréal's few female mechanics. Sitting in her kitchen, with a Madonna poster on the wall and a motorcycle parked on the back porch, Leslie talked to us about her experience in a "non-trad" field.

"My family thinks I'm weird," Leslie chuckled as she sipped her tea. She started pumping gas at her father's garage when she was six, but she was always discouraged from working in the shop. The shop was, her father maintained, "not a nice place for a girl to be."

Nevertheless Leslie schooled herself on Saturdays by stealing time in the shop, and improving her knowledge on the lawnmower by the time she was ten.

But when Leslie tried to enter the workforce as a professional mechanic, she was struck head-on with the reality that women aren't welcome when they want equal pay for their work. Even with her apprenticeship card and her Class A status, Leslie was kept out of the shop and relegated to the garages' parts department. There she could impress customers and suppliers with her unusual know-how.

"At first there's a little reluctance on the men's part to speak with a

woman, but when they find out that I know more than they do, it works fine," Leslie said.

Leslie did get some time under the hood, but she had to fight for every minute in the shop. "Even the mechanics didn't want me in the shop... They (the bosses) felt they were stirring up coals just by having me in the parts department."

After a three-year stint of reluctance and hostility from her co-workers, Leslie was told by management that if she couldn't "be nicer to the boys, then we have a problem." She agreed that they had a problem, and told her boss to take the job and shove it.

Despite this injustice and exclusion in the field, Leslie found alternative ways of practicing her "empowering" knowledge. She continues to believe that women are completely capable of picking up a wrench and doing their own repair. Anyone can understand and practice mechanical skill, she said.

While her one attempt to found an all-female garage had to be abandoned a couple of years ago, Leslie decided to found a course for women in auto mechanics instead. Leslie started the basic auto repair course at the women's 'Y', which she taught herself until recently.

All sorts of women took her course, she said, from doctors and lawyers to one woman who had driven an ambulance in WW1.

The car repair course at the YWCA is six-weeks long and costs \$150. Call for further information.

For further reading, try the TIME LIFE series on auto mechanic repairs for a good introduction. Kim Leslie especially recommends the section on the transmission, written by hers truly. Also check out these publications:

Critical Skill Shortages: New Opportunities for Women, which you can request at this address: Box 1541, Station B, Ottawa K1P 5R5, and

Women in Non-Traditional Occupations by Patti Schom-Moffatt and Cynthia Telfer. Write to: CRI-AW, 151 Slater St., Suite 415, Ottawa K1P 5H3.

Ms. Infinity wants to be everything

Job stereotypes losing hold on young women

by Robin Perelle

When 300 grade ten girls attended a Ms. Infinity workshop in Kelowna, British Columbia, organizers at the Okanagan University College were pleased to find that the old occupational stereotypes seem to be losing their hold over the present generation.

This one-day workshop, funded by the Gender Equity Branch of the Provincial Ministry of Education, was designed to promote careers in math and science-related fields. Yet it yielded surprising results.

Reed Early, a Sociologist and sponsor of the event, found "that the girls displayed very liberal attitudes

when discussing their own career goals, even though some were less (open-minded) regarding the prospects for women in general."

These findings suggest that an increasing number of female students believe they have relatively unlimited access to their chosen fields, even though traditional job stereotypes may still emerge when applied to people other than themselves.

Results obtained from the questionnaire showed that 16 per cent of the young women at the conference aspired to be doctors, while only 7 per cent picked nursing as their preferred career.

In fact, 86 per cent of the respondents refused to apply the conventional "gender limits" to their own goals. They said that most math and science careers are suitable for both females and males.

Researchers attribute these results to the powerful effect of modern individualism, leading young women to strive beyond the traditional limits imposed by their sex, and become immune to the attack of stereotypes.

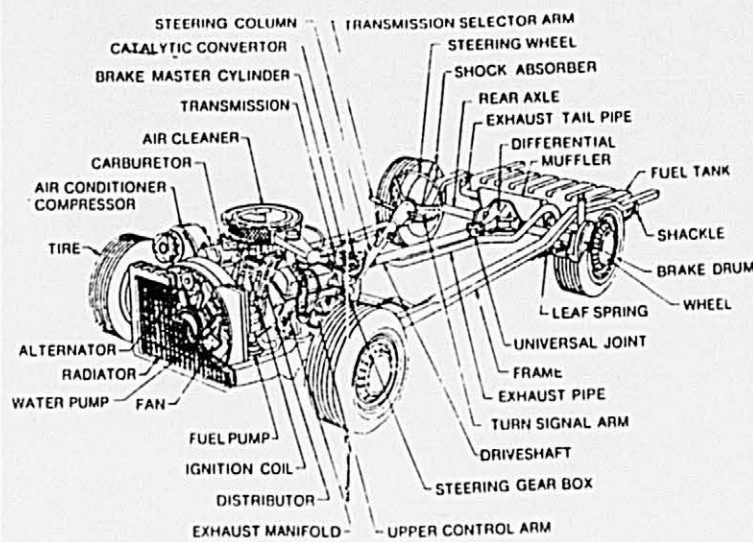
But organizers uncovered a startling disparity when they proceeded to give the students a list of

40 possible jobs and asked if they could be divided along "gender-appropriate" role categories. The results revealed that many archaic career patterns still haunt the aspiring high school students, as a variety of positions, from agricultural scientist to computer specialist, were still considered somewhat off-limits to women in general, despite the previous absence of bias regarding personal choices.

Among the fields thought to be more appropriate for females were nursing and dental hygiene. Unfortunately the girls were not given a chance to elaborate or justify their answers.



tips to turn your crank:



These car tips and automotive fundamentals are not designed to make you a mechanic, but to help dispell some of the mystique surrounding automobile insides. Knowing how something works can really turn your crank.

Definitions:

alignment: correct positioning of a car's front wheels
battery: a device that stores the electrical current to start your car
cylinder block: the main body of the engine, between the cylinder head and oil pan; made of a castferrous alloy or semi-steel; serves as an enclosure for the cylinders and crankcase.
crankshaft: rod that changes the up-and-down motion of your engine's pistons to rotary motion, which eventually propels the vehicle
carburetor: mixes and provides the proper amounts of fuel and air to the engine
distributor: creates high voltage which it distributes to the spark plugs
fan belt: a belt that turns the radiator fan, which helps cool the engine
piston: part that moves up and down within cylinder, compressing the air-fuel mixture and converting it to mechanical energy, thus turning the crankshaft
suspension: a system of coil, leaf or torsion springs plus other linkage that support and control the car on the road
transmission: a unit that transmits engine power to the car's wheels, using gear ratio to change the speeds in either automatic or manual transmission

Preventive maintenance can save you hundreds of dollars in repair. Here are some suggestions:

gasoline: using premium-grade fuel in a low compression engine does not improve performance or economy. Buy only the fuel grade recommended by the manufacturer. Too little gas in your tank results in air condensation and water settling in the bottom of the tank, leading to sputtering, coughing and stalling.
oil: check it with every gasoline purchase. Your owner's manual will tell you which multigrade oil to use for the climate. The lower the grade number, the thinner the oil; the colder the temperature, the thinner the oil required.
battery: every 2-3 weeks inspect the fluid in the battery valves. (Batteries give off a volatile hydrogen gas, so never use a flame to peer into the vents - use a flashlight.) In order of choice, use distilled water, rain water or tap water.

The conductor & the engineer

Women in non-traditional careers

by Taya Talukdar

As an engineer running her own consulting firm which works closely with the construction industry, Joanne Taillon is an exceptional woman.

She has succeeded in three employment areas traditionally dominated by men. According to Statistics Canada, women are much less likely than men to be self-employed, are vastly under-represented in engineering, and rarely work in construction. In 1991, women represented just 29 per cent of all self-employed workers, only 18 per cent of professionals in the natural sciences, engineering, and mathematics, and a mere 2 per cent of people employed in construction.

Yet while most women continue to work in the five traditionally female-dominated occupations — teaching, nursing or related health occupations, clerical, sales, and service — more and more women like Taillon are entering careers long exclusive to men.

For Taillon, being an engineer and working in the construction industry is enjoyable precisely because she gets to work with men. While she admits that at first men are suspicious of a woman's abilities, once she has proven herself knowledgeable and capable, they respect and accept her.

"It is hard at first because you have to pass tests. Men want to know what's inside, but after that, it's ok. It's very interesting to work with men. They have respect for you."

In order to gain this respect, Taillon emphasizes that women have to be confident, assertive and prepared to work hard.

This need to prove themselves before they are accepted is common to women working in non-traditional careers.

Fighting the "old-fashioned"

As the first woman artistic director of a famous choir in Vienna, Agnus Grossman says that men were at first reluctant to accept her as capable of effective leadership.

"The first reaction, it seemed just bizarre and almost ridiculous to them because they did not ever think a woman to be capable to do something of such a profession in a competent manner. But there I could see this very old attitude which had to be broken in a way, and it worked."

Today Grossman is conductor for the Orchestra Metropolitain in Montréal. She is one of the few women conductors in a profession still

dominated by men. While she noted that there is much more open-mindedness towards women as conductors in North America than in Europe or Japan, she nonetheless still encounters resistance from men who are used to male conductors.

"I have to be constantly prepared for such a reaction from people who still have an old-fashioned way of thinking that leadership can only be done by men."

This resistance on the part of men to accept women as competent pro-

"I think I've convinced many people that it is possible to express yourself as a woman conductor as creatively and powerfully as a man."

professionals has also been experienced by Hanna Michalska, professor of electrical engineering at McGill. Michalska is the only woman professor out of thirty in the department, and one out of only six women professors in the faculty.

"There are people who are very old-fashioned and think that maybe it's too much of a compromise for a woman to take, to share her time between family and profession."

Yet Michalska believes that such attitudes are becoming increasingly outdated. According to her, there is nothing within engineering itself that has to change for it to become a traditional career for women.

"I think it's only the attitudes of people that should change, if they are not changed yet. But I think more and more men are prepared to ac-

cept that and share their family duties with their wives to allow for that."

While acknowledging that women continue to bear the greater responsibility for household duties, Michalska insists that these should not discourage women from entering engineering or any other profession.

Compromises for success

Michalska maintains that women have to make compromises regarding children and family life in order to be successful. For Grossman, compromise entails the difficult decision to not become a mother. She says it is impossible to combine a career as conductor with the role of parent.

"It is such a tough life that I do not think that at the moment you can combine them. With the structure of our society it's hardly possible because it is one of the most demanding jobs in the world."

Grossman feels she has managed nonetheless to accomplish a great deal as a woman.

"I think I've convinced many people — and I'm not talking only about the public, I'm talking about musicians, men and women musicians — that it is possible to express yourself as a woman conductor as creatively and powerfully as a man."

Today women make up only 26 per cent of all undergraduates in engineering at McGill. Yet Judith Pharo, Chair of the Committee on Women, said the faculty is committed to encouraging more women to enter engineering, noting that McGill has one of the highest levels of women undergraduates in Canada.

"We try to put a lot of emphasis on encouraging women to enter this field and demystifying the whole profession," she said.

According to her, the number of women in engineering is slowly increasing.

The increasing number of women in so-called non-traditional careers, whether in engineering or construction or conducting, is yet another sign of the expanding universe open to women. The work of women such as Grossman, Michalska, and Taillon ensures that one day such women will no longer have to be seen as exceptional.



DAILY GRAPHIC BY MAX FRANCISCO

Women's Week Survey

The *Daily* sent out a squad of supportive men to conduct an informal survey for Women's Week. 222 McGill students were polled, 114 men and 108 women, from Arts, Engineering, Science, Education and Management. The results were revealing.

coordinated by Chris Sheridan

Are you aware that March 7-12 is International Women's Week?

• 76% of women, and 60% of men said "YES"

Does International Women's Week still serve a purpose?

• 72.2% of women, and 76.3% of men said "YES"

Do the majority of your professors deal with sex equality issues in class?

• 70.4% of women, and 68.4% of men said "NO"
• In Management: 95% of women, and 73.7% of men said "NO"
• Arts: 55.3% of women, and 43.9% of men said "NO"
• Engineering: 83% of women, and 82.8% of men said "NO"

Females in positions of responsibility, such as professors and administrators, influence my perceptions of the potential opportunities and roles for women.

• 61.4% of women, and 61.4% of men said "YES"

Are you aware of women's groups, organizations and services in Montréal?

• 34.2% of women, and 36.8% of men said "NO"

Are you involved in any groups or services which strive to improve the status of women? (ie. sexual assault centres, Walksafe, Women's Union, Shakti)

• 29.6% of women, and 17.5% of men said "YES"

Do you generally feel comfortable speaking in class?

• 40% of women, and 24% of men said "NO"
• In Management: 21% of women, and 5.3% of men said No
• Arts: 57.4% of women, and 26.8% of men said No
• Engineering: 50% of women, and 27.6% of men said No

Do you personally know a woman who has been assaulted by her male partner?

• 75% of women, and 52% of men said "YES"



Percentage of courses taken with a female professor

• 39% of Engineering students had no female profs
• only 17% of arts students had between 26-40% female profs

Female profs	Total %	Arts%	Mgmt%	Eng%
0%	13.1	5.7	0	39
1-6%	11.7	6.8	5.3	29.3
7-15%	23.9	29.5	28.9	29.3
16-25%	28.8	31.8	47.7	0
26-40%	14.9	17	15.8	2.4
41-60%	6.6	9	0	0
over 60%	0.1	0	0	0

The next step...

Graduate programs in women's studies

by Gwyn Wansbrough

Many students are starting to consider graduate studies as they come to the end of their McGill career. Women's Week seems like an appropriate time to investigate the value of women's studies.

The new approach to social issues is what draws most students to women's studies courses.

"I like it not only because I'm interested in studying women, but also because it can be applied to history, political science, sociology and anthropology. Within graduate studies, the others [disciplines] tend to have a sort of tunnel vision," said Jackie Garrow a student in the women's studies program at McGill.

Also attractive is the potential for interdisciplinary application. Many students feel that the way women's issues are currently treated is superficial. "To integrate women's studies into the regular curriculum is a goal, but it is not happening now," said one student.

Another women studies fan agrees. Nathalie Butterfield said, "Women's studies offer a different perspective on society, and a perspective on marginalized groups

that you don't get in regular courses. It sheds light on a wide range of issues."

Men too have found value in continuing a "feminist" education. Owen Teo is a political science student who has taken many women's studies courses at McGill.

"I found them to be the most interesting courses I have taken at McGill," he said. "The professors are knowledgeable, the subject matter is interesting and more innovative dialogue and social theory seems to be coming out of women's studies than I have found in other departments."

Teo is looking to incorporate women's studies into a particular graduate field, such as law or social theory.

He is going to have to look outside of this university to find what he is looking for because McGill has not developed its own graduate program in Women's Studies (let alone an undergraduate major program).

Here is a summary of schools that offer graduate programs in Women's Studies. While the list is short and the programs seem less



Female professor

than revolutionary, it is a start....

• Carleton University in Ottawa offers an MA in Canadian Studies within which a student can concentrate in Women's Studies. There are currently about twenty-two students in the program, most of whom finish in two years. The phone number is (613) 788-2366.

• The Ontario Institute for Studies in Education (OISE) in Toronto offers an interdisciplinary program in Women's Studies in Education.

Students can specialize in Adult Education, Applied Psychology, History and Philosophy of Education and Women's Studies/Feminist Studies. Program research focuses range from the history of women and the family, to feminist studies and gender relations in education. The phone number is (416) 923-6641.

• Simon Fraser University in Burnaby also offers an interdisciplinary program in Women's Studies, incorporating fields such as Political

Science, Psychology, Contemporary Arts, Geography, History, English and Sociology/Anthropology. Simon Fraser allows masters students in cooperation with the Women's Studies Graduate Committee, to create an individualized program of studies to suit scholarly interests and goals. The phone number is (604) 291-3333.

• York University in Toronto offers Masters and PhD programs in Women's Studies. Courses offered at York include Women's History, Feminist Theory, Women and Culture, Feminist Methodology and Women and Public Policy. Additional courses on women in development, politics and law are offered. The phone number is (416) 736-5607.

For those students who are looking for similar programs in the United States, the following schools offer graduate programs in Women's Studies: Sarah Lawrence College in Bronxville, New York (914) 395-2405; Ohio State University in Columbus, Ohio (614) 292-1021; and the University of Cincinnati in Cincinnati, Ohio (513) 556-6776.

Women, slavery,

The role of black women in Caribbean society and resistance

by David Austin

WHEN ONE THINKS OF slave revolts and rebellions, male figures usually come to mind. After all, history has basically been written by men about men, and, for the most part, for men.

Occasionally the odd heroine is edified and revered but this is seen as an oddity and, even they are not given equal status with prominent male figures. Witness Harriet Tubman who, while recognised as a great figure in slave history, has never been given the full credit she deserves for liberating slaves in the United States.

Once when giving a lecture, historian Dr. Hillary Beckles was asked by a male student why there were no women in his accounts of slave history. He had no answer.

Since then he has spent much of his researching the role that women played in slave history, revolts and revolutions. He has taken up the challenge of rewriting history not to merely include women but, as one of many, provide Caribbean women their rightful place in history.

For his work he has received accolades. His book *Natural Rebels* is considered a groundbreaker in the move to write a more balanced, well rounded, more accurate history in general and slave history in particular. Because of his name many have assumed that Hillary is a woman. One review went so far as to suggest that it is about time that a women's view of history is written by women.

And when he spoke at McGill this past February, many were surprised and some initially offended that a man was speaking on a "women's issue".

But is it really a question of women rewriting "women's history"? Or should we be making genuine attempts to present an accurate account of history irrespective of gender, while moving towards ridding ourselves of our biases which are often a product of our socialization according to sex anyway? This applies particularly to men who historically have made little attempt — and it really should not require so much effort — to portray the significant roles women have played in history.

In this first half of a two part interview with Dr. Hillary Beckles, he discusses why women have been almost written out of a slave history, and how significant women have been in the history of slavery and more importantly, slave resistance.

Daily: Since history has been written by men how has this affected the way women are portrayed in slave history?

Beckles: First of all I would like to say that in the 1950's and 60's when



We have tended in the past to highlight the confrontation of arms and struggle but we didn't emphasise the intellectual process involved in building consciousness. That, to my mind, is the most important process.

— Hilary Beckles

West Indian scholars started writing about slave history from an insider view, the tendency was to discuss slavery in very general terms — in terms of the racial relationship to slavery [and] the development of slave society as a class structured organism. We did not use gender as an instrument of historical investigation. As a result of that, the specific experiences of women have not been highlighted.

The ways in which women were articulated into society, the very discrete nature of their historical circumstances were not highlighted. All women were excluded from that narrative. We do not see so-called coloured women, free coloured women, white women either. What we are trying to do recently is to say that in most of these societies women were in the majority. So how therefore do we correct that narrative?

The only way to do it is to investigate those specific experiences of women from the beginning of the slavery period through to the very end and identify the ways in which they influenced the structures of

those societies and the way managerial policies of slave owners were in fact shaped by considerations of gender. And this we can do because the material exists for the examination of that analysis.

As you have mentioned, men have been given prominence even in slave history. What are some of the various ways in which women resisted slavery?

We have tended to emphasize too much in our interpretation these periodic events [of resistance] and we have not looked at the making of those events, we have not looked at the day-to-day evolution of those events — the talking, the negotiations, the decisions that people make in order to make those events possible. And we can see, therefore, the way which women were part of the making of that consciousness [of slaves].

When we examine those revolts in detail we find that, though the men might very well be the person on horseback with the musket chasing after the planters, in the creation of that scenario we see women.

When we study the records written by slaves who were confessing before they were executed for revolt we find they make reference to women who were advising on what to do, how to have discipline, how to understand the use of time, how to use religion, how to use culture, how to build confidence, and how to build solidarity.

These women were building that community consciousness that eventually led to the events.

If you study the 1816 rebellion in Barbados this was the first major slave rebellion in Barbados. In 1816, 83,000 slaves organized a massive, island-wide rebellion. After four days of struggle it was crushed.

But the interesting thing about that is that men all emerged in the military leadership and the event has gone down in history as the Bussa Revolt. Bussa was identified as the person who lead the military confrontation with the planter class to overthrow slavery. It was seen essentially as a male revolt.

But when, on the other hand, you study the records of those slaves who confessed before they were ex-

ecuted they all said they were organized by Nanny Greg, educated by Nanny Greg and she was the one who told them about the Haitian revolution — about Toussaint L'Ouverture about Dessalines.

She told them that if they wanted their freedom they had to fight for it but they had to organize themselves and that the same way that black people won their freedom in the Haitian Republic could be done in Barbados.

She was the one moving around the plantations encouraging revolt. She was the person they had confidence in, she was the one educating about developments in England. She told them for example about Wilberforce and the speeches he was giving in British parliament because she could read. She could read in the papers that Wilberforce was bringing before parliament the issue of emancipation.

Bussa is known as the person in the folk culture that lead the revolt but Nanny Greg was the intellectual force. We have tended in the past to highlight the confrontation of arms and struggle but we didn't emphasise the intellectual process involved in building consciousness. That, to my mind, is the most important process.

Based on what you are saying then there is not even a historical precedent for the present relegation of women, particularly Caribbean women, to the domestic sphere. Yet, for many, the relegation of women to the domestic sphere is considered an integral part of Caribbean culture.

Whenever we look at major paradigm shifts in Caribbean history we see that women are pushing alternatives, are encouraging the communities, making decisions at different levels but the man will pop up somewhere along as the representative of that process. The network is essentially the female network.

So we are seeing much of what may be considered feminist theory in its practice?

The remarkable thing is that Caribbean history has always emphasized the importance of female empowerment. But because these societies have been patriarchal ones and because these societies have emphasised male domination, the formal institutional structures were male-dominated.

That was true for the white community as well as for the black community. Men, by virtue of the wider patriarchal system emerged as representatives of processes. But the representatives of the process

Continued on page 13

RU ready for the abortion pill?

by Susan Roop

For many women, having an abortion in a clinic conjures up a lot of unpleasant associations — incision, anesthesia, lack of privacy, picket lines, a long recovery period... While an alternative to the conventional abortion already exists, it may be a generation before it will be available in North American hospitals and doctor's offices.

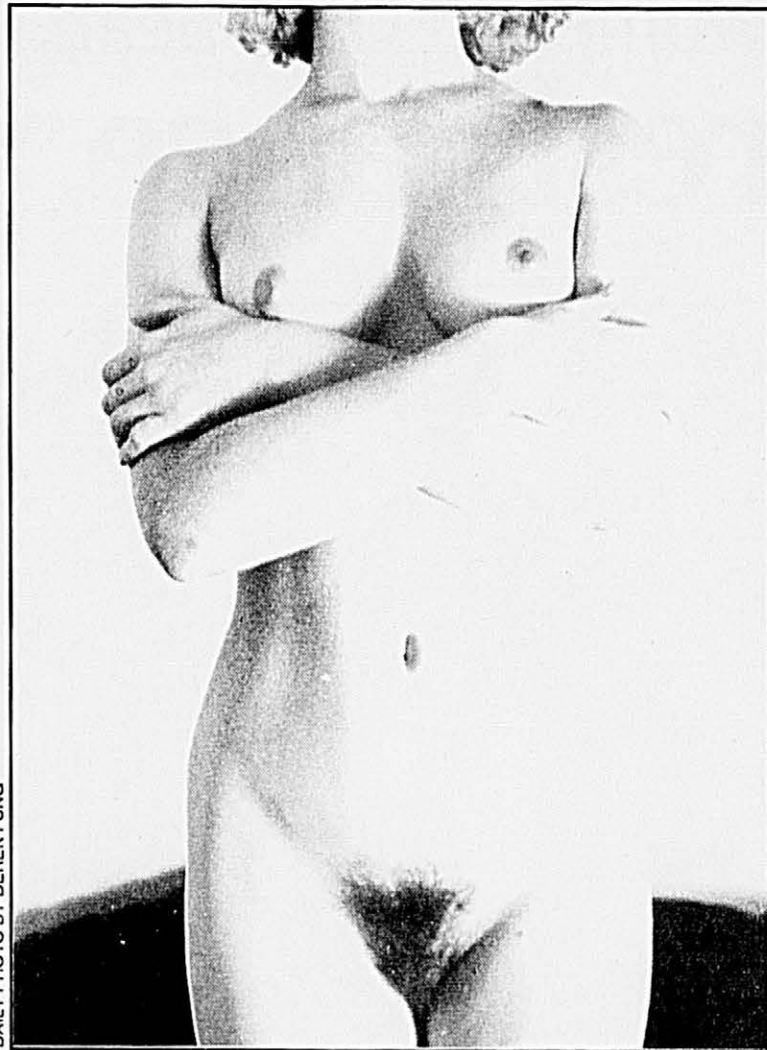
This alternative is expected to cost less, be more accessible, give women another choice, and resemble a more natural form of miscarriage. In a study done on French women who used this alternative, the psychological trauma appeared to be nine-tenths less than that experienced by women who underwent a surgical abortion.

What is it?

It is called RU-486, also known simply as RU or as the abortion pill, and has been available in France and in China since 1988. It is also available in England.

RU-486 was discovered and synthesized in France in 1980. After one month on the market however, the pharmaceutical company Roussel Uclaf, who patented the RU, suspended its distribution due to threats from Catholic militants and US pro-life groups.

The suspension only lasted 48 hours, and within three months Roussel-Uclaf couldn't meet the demands from family planning centres. Since January 1991, an esti-



mated 65,000 women have used it in France alone.

A voluntary abortion law covers the main cost of the RU, but the additional 100 dollars are paid by the woman. If RU-486 is ever allowed on the Canadian market, it is

debatable whether provincial health care systems will cover this form of abortion.

How it works

Essentially, RU-486 is a synthetic hormone, a steroid called mifepris-

tone (taken in three 200 mg dosages), which blocks the passage of progesterone to the uterus, preventing the fertilized egg from implanting itself. It is taken in conjunction with another hormone, prostaglandin, during the first nine weeks since the woman's last period. Prostaglandin provokes uterine contractions, enhancing the RU in expelling the embryo.

On its own, the RU-486 is only about 80% effective, with the remaining 20% of women achieving partial or no abortion. With the prostaglandin, the RU's efficacy jumps to 96%.

Home abortion?

Anti-RUers are concerned that RU-486 will become an over-the-counter drug or a do-it-yourself, home abortion kit. In fact, it actually calls for more supervision and treatment than a clinical abortion, requiring at least four trips to the doctor.

The first visit consists mainly of counselling and a gynecological exam. The second visit cannot be less than 24 hours later to allow the woman enough time to reflect on her choice. It is then that the RU-486 is administered in the presence of a doctor or paramedic. During the third visit two days later the prostaglandin is given, and the woman waits in the office for 3-4 hours for the uterus to begin shedding its contents. The abortion may take anywhere from a few hours to a few days. Then a fourth visit acts as a

control check to confirm that the abortion was complete. If there are any remains, a fifth visit is required to undergo a vacuum abortion.

In a study done on 2115 French women who used RU-486, 2.1% resulted in incomplete abortions, and 1% of the women actually went through with the pregnancies. Also, 0.9% of the women experienced excessive bleeding, and .05% needed blood transfusions.

Side effects

Of the same test group, 34% experienced nausea, 15% vomiting, and 7% diarrhea. As this method resembles a period or miscarriage, much blood is excreted for about one week. Abdominal and gastrointestinal pain are the greatest complaints, especially at the time of fetal expulsion.

Due to its recent discovery, the long term effects of the RU/prostaglandin are widely unknown. A representative from the Centre de Santé des Femmes à Montréal stated "we are against the RU-486 coming to Canada because there are too many uncertain effects," on fertility, future menstrual cycles, future embryos and children, as well as on the endocrine and immune system.

There is concern that fetus' who survive the RU/prostaglandin treatment will suffer major birth defects. For this reason, the mother is asked to sign a contract whereby if the chemical abortion doesn't work, she will submit herself to the surgical abortion procedure.

For this reason, and because the RU is only effective during the very early stages of pregnancy, there will always be a need for abortion clinics.

The National Women's Health Network in Washington DC published a statement recently saying that the network "supports the availability of RU-486 in the United States, and urges the immediate implementation of the FDA approval process."

That was almost two years ago and it has still not been approved. Roussel Uclaf is not willing to market RU-486 in the US because anti-abortion groups have threatened to boycott all other pharmaceutical products of Roussel Uclaf and its parent company Hoechst AG if they do so.

By some, the RU is not considered to cause an because it inhibits the egg from implanting and thus developing. Without implantation and growth, they argue, there is no pregnancy and therefore no abortion. On the other hand, it is not quite a contraceptive either because the egg and sperm have already been united and the embryo formed.

RU-486 offers a smoother, more pacified and less stigmatized form of abortion. Yet without knowledge of the long term effects, and with the anti-abortion lobby as strong as it is in North America, it is unlikely that we will see it arrive on our shores in the near future.

Birth control and me

Damned if you do, damned if you don't, damned whatever the hell you do

Opinion by Jeanna Steele

RECENTLY A FRIEND and I sat down to discuss my birth control dilemma. I had just been to the gynecologist where I had been counselled on my options. Options are not what I would call them.

The gyno at student health informed me on the effectiveness of several birth control methods. The process of elimination began with the condom.

When I first started having sex I used Lifestyles. First of all, these are extremely ineffective because of their potential for breakage. Secondly I soon found I was experiencing a burning sensation and general discomfort every time I had sex.

Gyno advised me to go on the pill. "You may be allergic to latex or nonoxoydol 9." He did not suggest testing for possible allergies. "Simple," he said, "just go on the pill."

So on the pill I went. My second attempt at keeping those ovum at bay. On principle I had always been against it. Taking a pill every day

that would alter my hormone level just didn't jive. I don't even take aspirin.

The results of the pill were nothing like I'd been told. Basically, the gyno told me the pill would solve all my problems. "It reduces cramping, lightens your flow and regulates your period." You should trust doctors, right? Right!

My body reacted to the pill with a constant bloated feeling, excruciating cramps which I'd never had before, bigger breasts which hurt, and mood swings. The final effect was a feeling of ripeness. After all, the pill tricks your body into thinking you're pregnant so I suppose this would make sense?

But I don't want to constantly feel like I'm pregnant. I don't want sore breasts or cramps which make me keel over as if I've been stuck with a knife. This "ripe" feeling made me feel like I just wasn't myself.

This womanly ripeness included feeling like my hips expanded to allow for the birthing of many babies. My breasts became rounder as if fill-

ing with the sickeningly sweet so choice to newborns. Finally, my womb felt like it was doing calisthenics to increase its elasticity in order to prepare for a little kicking thing.

While these may be feelings desired by some, they were not welcomed by me. They gave me less, not more of the freedom I was expecting knowing when my period was due.

The third stage was the diaphragm. Frustrated with hormonal side effects I thought, "Cervical Cap!" Turns out the cervical cap is found to have possible links to uterine cancer. Consequently Québec doesn't distribute them (the U.S. and Ontario do, however).

So my trusty gyno fitted me for a diaphragm. Not so bad I thought. Turns out you have to fill the thing with nonoxoydol 9 at least 6 hours before sex. The same stuff I'm allergic to! Furthermore, the diaphragm has the same percentage of effectiveness as the withdrawal method!

With my first pregnancy scare under my belt I went running back

to the pill.

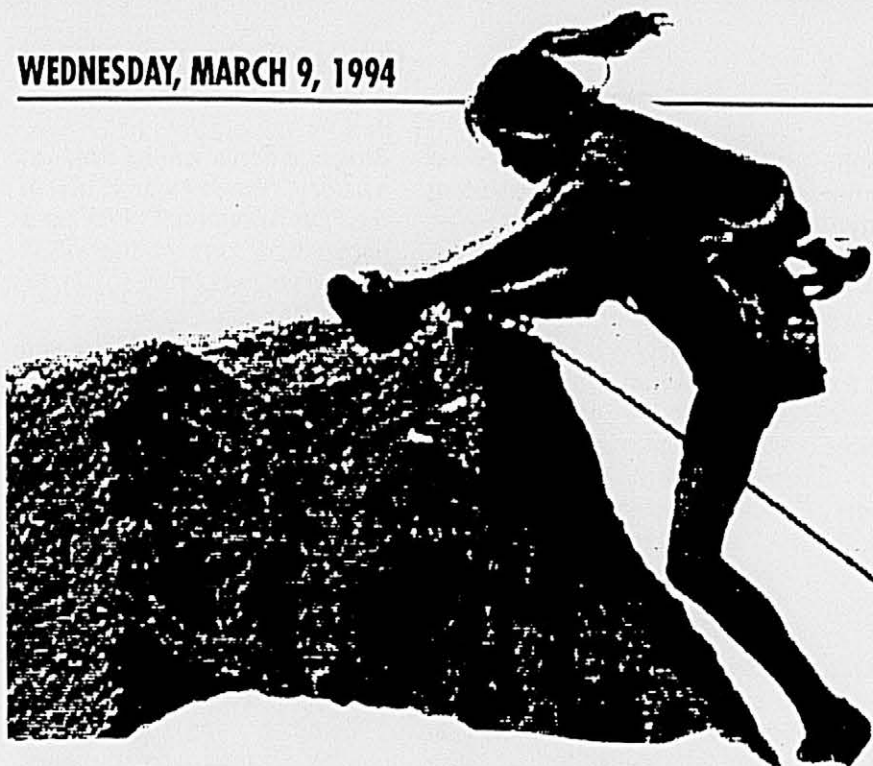
When I returned from the gyno I had a bitch session with a friend. "Is it too much too much to ask for effective, convenient birth control without side effects?"

"Well yes" she replied. "It seems you want to have your cake and eat it too. If you don't want to use the pill why don't you use a condom?"

Admittedly I do want my cake. I hate condoms, I'm in a monogamous relationship, we've both been tested. I deserve condom-free sex if I want it without worrying about pregnancy.

I'm not satisfied with the birth control that is available. After all, with the technology currently available why isn't there male birth control? Secondly, every gyno informs me (or neglects to inform me) something different.

I want straight answers and informative gynecologists. Having to pry information out of a doctor is not my idea of a good health care. I want my cake and I want to eat it too. And yes — I deserve it.



A biased playing field

Lack of equity in funding and the media

BY HASAN KARRAR

Watching Professional Golf Association (PGA) reruns during those long winter afternoons one can't help but wonder that the sports network must be really pressed for coverage to be showing ten hours of golf played by men nearing the end of their life span.

It's sort of like that Pakistani cricketer who managed to hit this shot in front of a few Arab sheikhs and fascist industrialists and as a result of that he's now amongst the richest sportsmen in the world.

One thing becomes obvious. Where are the female athlete's?

According to Robert Dubeau, director of Athletics, McGill has always strived to maintain equity in sports.

"When we were deciding our policy last year, having the same number of female athletes [as male athletes] was a very important factor. The result is the same number of athletic teams for both men and women," said Dubeau.

But McGill Athletics spends \$88,555 on four women's teams (soccer, basketball, hockey and volleyball) while \$124,490 is spent on three men's teams (soccer, basketball and hockey).

"The problem lies in comparing different teams, their sizes and which region the games are being held in," said Dubeau, adding that transportation costs add up to a substantial amount.

"The budget is not the way it is because of design," he said.

The transportation cost alone of the men's hockey team — \$26,000

— is more than the total yearly budget of the women's hockey team, \$20,920. At the same time the Games Expenses for the men's hockey team is \$9,800 whereas that for the women's team is \$950.

Marg McGregor, director of the Canadian Association for the Advancement of Women in Sport, said that equity was a major issue on all

"Anyone who says there's equity in sport doesn't know what they're talking about."

—Marg McGregor, director of the Canadian Association for the Advancement of Women in Sport

North American campuses. She mentioned a study done at the University of Toronto department of Athletics which had given over a hundred suggestions towards a completely unbiased athletics department.

"Walk down your athletic department and look at all the signs and posters; they're all regarding men," she said. "Anyone who says there's equity in sports doesn't know what they're talking about," McGregor added.

Glancing over the newspapers

one would believe that sports is purely a male dominated recreation. What ever happened to female table tennis players from China? Or the all women's teams that scaled the 26,000 feet face of Gasherbrum III? Why do we never read about them in the press?

McGregor said that the media only covers male professional sports.

"It's also a question of readership. The sports editors are men and the people who read the sports section are men," she said.

Michelle Sarrazin at the Gazette sports department insisted that the media coverage of sports was not biased towards men.

"A lot more people are interested in the National Football League than amateur sports, regardless of the fact of whether they are men or women," said Sarrazin. "I don't think there's any bias in our coverage of sports."

The way sports are covered in newspapers shapes people's perceptions about sports. McGregor believes that in order to make sports truly equitable, one has to change the media's approach.

"Sports writers tend to see sports through an optic," said McGregor. "By educating them we will educate the general readership."

McGregor believes that the way to change the media is not only by increasing quantity but also improving the quality of the coverage.

"By quality I mean the way female athletes are portrayed in the media," said McGregor. "The print media is always using words such as cutie, bouncy and sexy. Women should be portrayed as the athletes which they are."

Syrian Jews receive death threats

BY LIZ UNNA

Jewish groups across Canada are petitioning the government to take action to protect the Syrian Jewish community, which has recently received a death threat.

Last Wednesday, every Jewish home and business in Damascus received a letter stating that "the blood of all Jews living in Syria will be spilled starting this Sunday the 13 of March 1994." It also declared that "in the near future you will see that Hitler was weak in comparison with what we will do to you." The letter was signed by "The Syrian Muslim Party of Justice."

"I don't know much about the party," says Mike Cohen, National Director of Communications of the Canadian Jewish Congress. "We don't know whether this is just

someone writing a letter or if it's a real serious thing. But we have to take it seriously."

"I'd be happy as anything if this was a hoax," commented Ya'ara Sachs, president of Hillel at McGill. "Unfortunately we don't have the time to sit and ponder where it [the letter] originated from."

There are currently about 1000 Jewish people living within Syria, many of whom have tried to leave but have been refused exit permits. The Canadian Jewish Congress is organizing a letter writing campaign to André Ouellet, Canadian Minister of Foreign Affairs, asking him to demand the immediate provision of exit permits for Jews remaining in Syria.

If you are interested in participating in this effort, call Hillel at 845-9171.

Blood Drive ban brought to referendum

BY ALEX MATHIAS

The fate of next year's blood drive in the Union Building will be decided by students during this week's elections. A referendum question which asks whether the Red Cross blood screening questionnaire is discriminatory was held to be constitutional by the Judicial Board on Monday.

The referendum question follows in the wake of Students' Society's November decision to cease sponsorship of blood drives because of the Red Cross' policy not to take any blood from gay or bisexual men, regardless of their sexual behavior. The Society rescinded its original decision last month in favour of posing the question to students in a referendum.

Students who supported the decision to ban the blood drive cited the anti-discrimination clause of Students' Society constitution. The question of the constitutionality of hosting a blood drive which many see as discriminatory was then brought to the Judicial Board.

The Judicial Board decided 2-1 that the referendum question does not violate the Society's constitution. Since no person has a "right" to give blood, no benefit or service is denied to the homosexual community, they said. The Board found the blood drive to be in "the best interests" of the McGill community and was therefore allowable.

Mark Piibe, one of the three members of the Board, dissented. In his opinion, he said that gay and bisexual men are being excluded based on the distinction of sexual orientation instead of their sexual practices. He cited the testimony of the plaintiffs in the case, who said that the harms of this distinction are threefold: "denial to these men to donate blood, reinforcement of the false belief that gays are 'responsible' for the transmission of AIDS and the perpetuation of stigmatization and prejudice."

Piibe, the head of McGill Legal Aid, declined comment on the ruling, saying that he and his colleagues Matthew Taylor and Lisa Shemie agreed to "just let it stand."

Interview with Hilary Beckles

continued from page 11

But the representatives of the process and the creators of the process are two different things.

We also have to look at how communities survive. If we look at women we see that gathering of ideas, the creation of the moral paramater, the emphasis on family values, and the gradual approach to intellectual growth to pursue resources [we see women at the forefront].

This is why I have always said that feminists have to do some thorough research on Caribbean history before they present their ideological models. You mentioned a couple of very interesting women yesterday. One of them is Ginny Doll. Could you briefly give us an account of her?

The story of Ginny Doll is very interesting. She was a slave on the Newton plantation in the Christ Church parish in Barbados. Ginny becomes the target of the sexual lust of the plantation

manager.

Eventually Ginny decides that enough is enough and she goes from Barbados to Antigua (she raised money and she stowed away) and she goes to England. Of course the estate is owned by Thomas Lane who is an absentee owner who lives in London.

She presents herself at the house of Mr. Lane and says that "my name is Ginny and I am your slave and, I ran away. I'm here to indicate that my family and other slaves on the plantation are being brutalised and an end must be put to this."

Ginny is now free under the constitution and cannot be sent to Barbados. She's able to accumulate some money in England and buy her own children out of slavery in Barbados and bring her children to England. There are several stories of slaves going to tremendous lengths (to free themselves and their families).

See Thursday's Daily for Dr. Beckles views on women in Caribbean society.

GRAD BRIEFS

Sudden Firing Criticized

Graduate council criticized an employment policy which led to the sudden firing of a graduate student at Macdonald Campus. Council decided to write a letter to Francois Tavenas, VP Planning and Resources, to have the policy changed.

The Macdonald student was fired without prior notice as a result of the University's Casual Employment Policy, which limits the period an additional session student can work at McGill to 26 weeks per

year. An additional session student has fulfilled his or her course requirements but is still working on a thesis.

"McGill should make more of an effort to inform students of their employment eligibility," said the student, who wished to remain anonymous. "If I had been told at the beginning that I only had 26 weeks to work, I would have made contingent plans."

—Alex Carrasco

Events

Wednesday, March 9

Images of Resistance Free Videos for Freedom series — The films *Nowhere to Hide*, which is about civilian devastation during the Gulf War and *A Rustling of Leaves*, about land ownership, large-scale agricultural production and revolutionary movements in the Philippines will be screened starting at 7:30 pm, at Concordia's Hall Building, 1455 de Maisonneuve O., rm 651. For info call the Concordia Latin America Awareness Committee at 848-7410.

The Savoy Society of McGill's presentation of the Gilbert and Sullivan musical *The Gondoliers*, plays tonight and tomorrow, at 8 pm in Moyse Hall. Admission is \$6 for students and seniors and \$10 for the general public. On

March 4, 5, 11, 12 admission will be \$8 for students and seniors and \$12 for the public. 398-6826 for info and reservations.

Environmental activist and professor Stuart Hill will be speaking about the importance of the environment and our psychology at 6:30 pm at the Yellow Door. Brought to you by QPIRG. Free organic food from the organic food group!

QPIRG Organic Food Co-op fundraiser with organic cotton, hemp (cannabis) and clothing sale at the Student Union, Wednesday only.

An evening of song and discussion for women with performing artist Fitzraven Sky and 8 pm at Hillel, 3460 Stanley. Pay as you can. Proceeds donated to Auberge Shalom Women's Shelter. For info call 845-9171.

The Unsolved Mystery — A fashion benefit for AIDS, tonight at Metropolis. Tickets available at Sadie's or Chapter IX.

Win 1 year gym membership!!! Donate blood and enter raffle at **McGill Medical Blood Drive**, today 10h-17:30h. Shuttle from Union to McIntyre Bldg.

Submit your favorite nutritious recipes for Nutrition Week, and we will prepare them. Prizes for the best recipes. Submit in box in Shatner Kiosk or Health Services before March 17.

McGill African Students Society presents Focus on Africa. African literature and documentary on African politics. Shatner room B10 from 11h00 to 15h30. In 145 Arts building, from 18h00 to 20h00, ANC spokesman will present on recent Southern African issues.

Thursday to Saturday

Tuesday Night Café presents Judith Thompson's "The Crackwalker". Playing this week until Saturday, March 12 at Morrice Hall in the Islamic Studies Building. Tickets are \$7

general public, \$4 students and seniors. For info or reservations call TNC at 398-6600.

UKIE DAY!! — A Ukrainian cultural exhibition on Thursday in rm 107 of the Union Bldg. Come paint your own Easter eggs and try the best perogies in town!

The McGill Courant is a new magazine publishing the opinions of students. Please place your submissions in prose or poetry in your box at Leacock's porter's office. For info call 932-6739.

The India Canada Association presents its 5th Annual Cultural Show "What's On Tonight?" on Saturday, March 12, Rosemont High School, 3737 Beubien E. at 7 pm. For adults \$8 in advance \$10 at the door, for kids under 12, \$6 in advance and \$8 at the door. For info/tickets call 398-6816 and leave a message.

Walksafe Volunteers: General Elections for positions on the coordinating committee and a referendum on Constitutional

Amendments will be held on Monday, March 14 at 19h00 in the FDA Auditorium. Pick up a nomination form at the WSM office if you would like to run. Be sure to cast your vote.

The McGill Student Film and Video Festival presented by the English Department and DESA is accepting any and all VHS and film form submissions. Held on April 7/8, the festival is an amazing place to present your work! Submissions accepted in English Department office until March 31st. For more information contact Allison at 284-3630 or Malve at 284-1996.

Femmes sans frontières is holding an international day of women on Saturday, March 12. Women from everywhere will share their experiences of life and battle. Centre communautaire Lajeunesse, 7378 rue Lajeunesse, metro Jean-Talon, from 18h00 onwards. Call 858-5472 for more information.

We invite our readers to answer this survey. Let us know what you're thinking!

1. Are you
☐ a full-time student
☐ a part-time student
☐ a faculty member
☐ a non-academic staff member
☐ not associated with McGill

2. What is your program/year/occupation?
 _____ / _____ / _____

3. Are you
☐ anglophone ☐ francophone ☐ allophone

4. Age: _____

5. Sex: _____

6. How often do you read the Daily?

- a) How often do you read the news editions (published Monday and Wednesday)?
☐ twice a week
☐ once a week
☐ once a month or more
☐ very rarely
☐ never

- b) How often do you read the Daily Français edition (published Tuesdays)?
☐ every week
☐ once a month or more
☐ very rarely
☐ never

- c) How often do you read the Culture edition (published Thursdays)?
☐ every week
☐ once a month or more
☐ very rarely
☐ never

- d) How often do you read the following sections?
 editorials/comments ☐ always ☐ sometimes ☐ rarely ☐ never
 classifieds ☐ always ☐ sometimes ☐ rarely ☐ never

- letters/hyde parks ☐ always ☐ sometimes ☐ rarely ☐ never
 events listings ☐ always ☐ sometimes ☐ rarely ☐ never

7. Would you like to see more or less of the following in the Daily?

- | | | |
|---|--|---|
| student politics news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | Women's news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | music reviews
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care |
| McGill news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | Lesbian, Gay, Bisexual, Queer news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | movie reviews
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care |
| city news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | Science news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | book reviews
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care |
| national news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | Anti-racism news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | art reviews
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care |
| provincial news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | Disabled news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | humour
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care |
| international news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | Sports news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | Special Issues (for example: Black History month, Women's week, etc.)
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care |
| education news
<input type="checkbox"/> more
<input type="checkbox"/> less
<input type="checkbox"/> fine the way it is now
<input type="checkbox"/> don't care | | |

8. What do you think of the "look" of the paper?

- ☐ Love it
☐ Like it
☐ dislike it
☐ Hate it
☐ Don't care

9. Do you agree with the following statements?

- a) "The Daily is a good thing to have on campus."
☐ Agree strongly
☐ Agree somewhat
☐ no opinion
☐ Disagree somewhat
☐ Disagree strongly
- b) "The Daily does a good job"
☐ Agree strongly
☐ Agree somewhat
☐ no opinion
☐ Disagree somewhat
☐ Disagree strongly

10. What other campus publications do you read? How often?

11. Do you work?

- ☐ part-time ☐ full-time

12. Do you use coupons/promotional items advertized in the Daily?

- ☐ often ☐ rarely ☐ never

13. What bars/pubs/restaurants/clubs/etc. do you frequent?

14. At what location do you usually pick up the paper?

WIN TICKETS!

Anyone who returns a completed survey to the Daily office will be eligible to win tickets to the Third Annual **Just For Laughs Improv Tournament** on Monday, March 14th at 20h00 at Club Soda. Winners of the draw will appear in the Daily Thursday, March 10. (Please fill out information below to win.)

Name: _____
 Address: _____
 Phone number: _____

Additional comments/suggestions (use another sheet if necessary)

Please return completed surveys to the Daily offices, Shatner Building, 3480 McTavish, room B-03, H3A 1X9 or fax them at 398-8318.

**3480 McTavish, Room B-17, Montréal (Qc) H3A 1X9
(514) 398-6790**

UNSAFE MUSIC

 CHAKA DEMUS & PLIERS All She Wrote	 ORIGINAL SOUNDTRACK In the Name of the Father	 ACE OF BASE The Sign	 HADDAWAY Haddaway	 SMASHING PUMPKINS Siamese Dream
 THE TEA PARTY Splendor Solis	 SASS JORDAN Rats	 ENIGMA The Cross of Changes	 COUNTING CROWS August and Everything After	 THE CONNELLS Ring
 NIRVANA In Utero	 THE BREEDERS Last Splash	 JAMES LAID Laid	 LOST AND PROFOUND Memory Thief	 SALT 'N PEPA Very Necessary
 CANDLEBOX Candlebox	 PAVEMENT Crooked Rain	 DANZIG Thrall-Demonsweat Live	 ME'SHELL NdegéOcello Plantation Lullabye	 BJÖRK Debut

\$14⁹⁹ CD \$8⁹⁹ CASS SAFE PRICES

PRICES IN EFFECT UNTIL APRIL 10/94. HMV RESERVES THE RIGHT TO LIMIT QUANTITIES.

- 1035 Ste-Catherine West (Corner of Peel)
- Les Promenades St-Bruno • Centre Rockland
- Carrefour Laval • Place Alexis Nihon
- Les Galeries D'Anjou
- Les Promenades de la Cathédrale
- Fairview Pointe-Claire
- Place Versailles • Les Rivières

hear
HMV
here